Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

SABBATH EVENING REFLECTIONS.

What is true religion? Can a more momentous question be asked by frail, erring, dying man? What is he without it? He is surrounded with danger on every step of life's varying pilgrimage, and does he not need strength from on high to sustain him in his weakness; and the guidance of Him who was "the way, the truth and the life," to direct him onward in safety? He is soon to die, and does he not need to know that he shall live again? And after death is the judgment, "they that have done good shall come forth to the resurrection of life, and they that have done evil shall come forth to the resurrection of damnation," and does he not need to prepare for that state? What promise is held out to him, or what hopes has he, without virtue, without that holiness of character which God requires, and which will prepare him for a better world? Without this his way is in darkness and the shadow of death. He is as a branch cut off from the vine. The worm that dieth not, and the fire that is not quenched have already begun their work of death in his soul. He is approaching as it were the awful whirls of the Maelstrom, each day is bearing him nearer and still nearer to the fearful abyss where he must sink to rise no more; and does he not need to fear and tremble at such a prospect? Does he not need to "turn himself from all his transgressions, so iniquity shall not be his ruin;" to awake from his spiritual slumber; to arouse all the dormant energies of his nature to the performance of duty, and the accomplishment of life's great purpose! And what other sufficient guide is there to direct us in the path of duty and happiness except true religion?

If there be any other beside this, then let us follow it, for heaven surely is worth seeking for. But if there be no other sufficient rule of life and conduct, then it becomes us to seek for this as the "pearl of great price," as the greatest and best of human gifts to man. It becomes us to lay aside every prejudice, and as far as possible to remove every obstacle to our obtaining a correct faith, to search for the truth as upon our knees in prayer to God, to direct us aright, and to inquire each one for himself,—what is my duty—what is the will of God—what must I do to be saved.

The term religion, is frequently used in popular language in two different senses. First, to express a *belief* in the truth of the gospel, and secondly, the *character* formed by that belief. In the first instance it relates to the means of virtue, and in the second, to virtue itself. It is in the first of these senses that I use the term, when I ask what is true religion? The christian world is now divided into various parties, many of whom hold opposite opinions, and who are all contending for their own peculiar tenets. How are we to determine which is right, or what to believe? How are we to ascertain what the essential truths of religion are? There is one way I conceive in which we may decide this question with safety and to our own satisfaction, and that is, by considering, first, what is the great purpose of religion, and secondly, what truths are best calculated to effect this purpose. First, let us inquire what is the great object which religion is intended to accomplish? Why was a revelation given to man? Why was a Saviour sent into the world to pass a life of toil and grief, to die an ignominious death, and to rise again from the dead? Was it not that we might become "pure in heart," that we might "repent, and bring forth fruits meet for repentance," that we might "do the will of the Father who is in heaven," and that he might "redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

If there is one truth which is clearly taught in the Bible, it is this, that the great purpose of religion is to make man virtuous, to lead him to break off his sins by righteousness, to forsake all that is evil, and follow all that is good.

And if this be its object, then that system is best, which is best calculated to accomplish this end. That system is best, which is best calculated to save man from sin and make him virtuous.

Let us inquire in the next place what kind of a system is most likely to have this tendency. Suppose for instance that one's religion teaches him the necessity of being virtuous, but at the same time, informs him that he has not power to be so, that he has not power to do anything that is acceptable in the sight of God. Such a system will not be likely to make him virtuous, because if he has the idea that he has not power to fulfil his duty, he will not endeavor to do it. It will be likely to prevent all exertions on his part to improve his character and heart. Suppose again that a system is difficult to be understood and inconsistent with itself, that it forbids the exercise of reason in regard to many of its important principles, and thus involves the great truths of religion in mystery. If such be the case, it will not be likely to produce the blessed effect of religion in the world, because if its truths cannot be understood, they will not be likely to exert much influence upon the life and character, they will not be believed in such a manner as to be acted upon.

Mankind in their endeavours to fulfil their duty do not often act according to principles which they cannot perceive the reason of. Again, suppose that one's religion teaches him to be virtuous, but at the same time informs him that virtue is not absolutely necessary; that the difference between good and bad actions is little more than imaginary, that the distinction between virtue and vice is unimportant, that it is of little consequence whether he pays any regard to religion or not, and that however sinful or however virtuous he may be it cannot alter his future condition. Such a system will not be likely to accomplish the great purpose for which religion was given us, because if one has not much reason for living virtuous he will not be likely to be so. If he does not feel the absolute necessity of resisting temptations, of forsaking vicious habits, and of continuing in the way of well doing, he will be very likely to yield to temptations to continue in those habits, and to become more and more sinful; and in this world of trial, surrounded as we are by thousands of influences to lead us away from the path of duty, our motives to virtue cannot be too strong,—the stronger they are the more likely we shall be to regard them.

That system then, it would seem, is best calculated to accomplish the great purpose of religion, which sets forth the character of the divine Being in the most perfect and attractive light, and our duty as a reasonable service; which makes our duty plain before us and teaches us that we have power given us to fulfil it, which informs us that we have power to do all that God requires, and that we must be virtuous in order to be happy, that virtue is essential to our spiritual well-being and that without it we are without any encouraging hope in time or in eternity. That system is calculated to exert the best influence upon our hearts and lives, which sets plainly before us our true condition, our own nature and relation to God and eternity, the responsibility which rests upon us, which teaches us the reasonableness of duty, and the absolute necessity of it.

Such is true religion, and such I believe is Unitarianism. B.

A SUBJECT FOR DISCUSSION.

Do not the laws of this state involve inconsistencies which should be corrected? As law has not been my study to any considerable extent, I may be under some misapprehensions, but my statements will be made according to what I have understood to be the laws of Massachusetts and several other states.

1. If I am not misinformed the laws of this state do not rubject any man to punishment for any mischief he may do in a state of insanity or mental derangement. Should a man kill any one of his own family or a neighbor, if on trial the jury shall be convinced that he was in a state of mental derangement when the deed was perpetrated, he will not be punished as guilty of murder. But

2. If a man has killed another in a fit of intoxication, and this should be made to appear on trial, his being intoxicated will not be admitted as any palliation; he is just as liable to be hanged as if the deed had been done, uninfluenced by strong drink. But who does not believe that intoxication implies a species of real derangement of the mental faculties, and that in a state of intoxication men often perpetrate deeds at the thought of which they would shudder in their sober hours? Why then should not the provisions of the law relating to insanity, be extended to that species of insanity which results from intoxication?

It is indeed said that as intemperate drinking is itself a crime, intoxication can be no excuse for any mischief done under its influence. But no well informed man will doubt that many instances of permanent insanity are the effect of hard drinking, —and if a man in this condition, does an injury he is excused by our laws. If then permanent insanity changes the moral character of an injury done, when the insanity was brought on by intemperate drinking, why should not temporary or occasional insanity be regarded in the same light, when it results from the same cause? How long must a man have been insane by hard drinking, before his mischief shall be accounted as the effects of insanity? Besides, if intemperate drinking is itself a crime—one which deprives a man of his reason and exposes him to do mischief, why should it not be punished accordingly? Why should a man be condemned as a murderer, when we are all convinced that the mischief done was the effect of hard drinking, and in a state of such derangement as is implied in intoxication? Why not lay the axe at the root of the tree?

It is now a common belief that at least three fourths of the crimes for which men are tried in our courts of justice are the effects of intemperance in drinking. Why then should this *evil of evils* be passed over as excusable, while men are punished, —not for their intemperance, but for deeds done in a state of intoxication and mental alienation?

3. While it is believed that three fourths of the pauperism and crime of this state results from drinking alcohol, the laws of the state permit hundreds of citizens to be licensed to sell this destructive poison! How is it possible to reconcile the license laws with those laws which provide for the punishment of crimes committed in a state of intoxication and which do not permit this species of derangement as any palliation of the alledged offences? If the traffic in ardent spirits be justifiable and good, why should licenses be necessary? But if the traffic be dangerous and bad, why should it be licensed at all? Why should it not be prohibited? Have not the legislature, or the people by their legislature, a right to prohibit the sale of a poison, which by experience has been found to produce a terrible aggregate of pauperism and crime, disease and death? Many of the good people of this state have been surprized to learn that gambling houses are licensed in Louisiana. But why are we not equally surprised that tippling houses are licensed in Massachusetts? In what respect is licensing gambling houses worse than licensing the sale of poisonous liquors, after it has been proved that these liquors have produced, and are continually producing a tremendous aggregate of sin and misery.

Suppose the laws of the state should be so altered that in future intemperate drinking shall be punished as an infamous offence, by imprisoning the drunkard till he shall reform his habits,—instead of the usual punishments for mischiefs done in a state of drunken insanity—should we not have less of tippling and its usual effects—pauperism, crime, the miseries of family contentions, disease and premature death.

As the Legislature of the State is now in session, should the foregoing thoughts become the subject of discussion, some light may result which will have a redeeming and saving influence.

REFLECTOR.

[From the Presbyterian.]

LETTER FROM GERMANY.

Our correspondent, after making a tour through Italy, returned to Germany, and is, we suppose, now in Prussia. From a recent letter we make the following extracts, some of which have principal reference to the countries which he has left.

Leipzig, Oct. 16, 1833.

Here I am in time to witness the expiration of the Michaelismesse (autumnal fair.) I left Dresden yesterday morning, and arrived here about seven. The coach and company upon this occasion were of the first quality. We had three clergymen, two students, two soldiers, and an aged inspector, of what I do not know.

Leipzig is an old-fashioned town, built in the centre of a superb and lovely plain. There is not an elegant street in the town, and scarcely a handsome house; yet methinks it must be a very pleasant residence. The people seem enlightened, industrious, and well off. There is no stagnation here to make the heart sick. Every child goes to school. There are sixteen or seventeen private grammar schools, in addition to the *Thomasschule*, containing six hundred, the *Burgerschule*, containing nine hundred, and the *Nicolaischule*, containing seven or eight hundred pupils. All these are classical, and not mere primary schools. Is not this noble? But you cannot feel it as I do, after having been in Italy. The *Freyschule* and *Armenschule* [free and charity schools] I am unable to enumerate.

The fair is nearly over. Imagine a scene like that of our communicant day spread through a town of forty or fifty thousand inhabitants. One whole street was lined with a double row of earthen pots and pans; another with tubs and buckets. One long line of booths was occupied by shoemakers from a single district, another by brushmakers, &c. A large open space is appropriated to the showmen, and filled with wax-works, cosmoramas, circuses, and what not? There have been thirty thousand dealers here.

The university building is beautifully situated at the very edge of the town, facing the circular promenade, and the delightful plain beyond. They are building a new and very stately edifice immediately in front of the old one, which is to be demolished. I mounted the observatory, and saw an enchanting prospect. A little astronomer pointed out to me the battle-field. I am here on the very anniversary of the fight. I have seen Poniatowski's monument in a garden belonging to the American consul. In the university garden I saw Gellert's monument, and I have since been at his grave. As I passed the university church, the servant who was with me said that none but professors ever preached there, and that one of the best preachers, *ein sehr religioser Mann*, named Dr. *Hahn*, delivered his farewell sermon there, three weeks ago, having accepted a professorship at Breslau. So that Mr. ——'s letter is for me a dead one. The lectures begin on Monday, Oct. 21. The number of lecturers is one hundred and seventeen. *Hahn's* place seems to be supplied by *Winer*. At all events, the latter is here; when he came, I do not know. I thought that he was posted at Erlangen. He is to lecture on Dogmatic and N. T. Exegesis. The students are beginning to pour in. A regular *Bursche*, with his hair upon his shoulders, a little cap on the crown of his head, and a pipe sticking out of his pocket, would certainly strike you as a new species of animal.

The churches here are more old-fashioned in their appearance than any I have seen. My window faces the Hauptkirche of St. Thomas. There are seven Lutheran churches in Leipzig, one Calvinistic, one Roman Catholic, one Greek, and a Jewish synagogue.

Oct. 19. In the *Thomasschule*, mentioned above, there are fifty or sixty *foundation scholars*, as they say in England, who are clothed, fed, and taught, at the expense of the establishment. All the boys learn music, but these study it thoroughly, and form a choir which sings at public worship. Every Saturday afternoon, they perform in the Thomaskirche. I was there before the music began, and looked at the portraits of all the Leipzig superintendents since the Reformation. Several have been men of note, though just at this moment I remember none except the elder *Rosenmueller*, the last but one. The last was *Tzchirner*. The singers were divided into two choirs which sang alternately, as well as in chorus. The music charmed me, and yet I owed my enjoyment almost wholly to one voice. As in most other cases, there was one prodigy, and all the rest were foils to set him off. This was a boy of twelve or fifteen years, who filled the church with liquid sound. His performance was quite as wonderful as that of the unfortunate singer whom I heard at Dresden. He drowned all the rest without an effort or a squall. The absence of instruments increased my pleasure. Pure instrumental and pure vocal music give me most delight. A respectable audience was present, and listened with the greatest gravity. The Germans, who are all connoisseurs and critics, act upon the principle which I have heard you mention, that the performers ought to be unseen. They seldom look at the singers, but sit with their eyes shut and their ears wide open. For my part, I like to see the ears and fingers which produce the music.

The German physicians are divided into *Homœopaths*, *Allopaths*, and *Antipaths*. The Homœopaths are subdivided on the question whether apothecaries are of an use. I read today a witty article on Homœopathie, from the Revue de Paris. On Sunday, I heard the Thomas-scholars sing again in the Nicolaikirche, an old church renewed and beautified in the Italian style. The crucifix, the candles, the altar-piece, and the chaunting of the service went sorely against my stomach. On this occasion there was a band of fiddlers, horns, &c., which spoiled the singing. Now and then, however, the boy aforementioned was allowed to sing alone, and I can now assure you that he excels any vocal performer I ever heard, unless I should except a boy at Oxford. His voice will probably be his ruin, as he will prefer the stage to the university when he leaves his scholarship. The instrumental music was far below that at Dresden. In a closet near the church door, I saw a stone pulpit in which 'Dr. Luther' preached. I then went to the Peterskirche, and heard a sermon by Magister *Wolf*, on the first part of Luke xiii. He paraphrased Christ's answer thus:—'These people perished thus, not because their guilt exceeded yours, but on account of that measure of guilt which is common to you also, and of which you must repent, or perish likewise.' 'Some (said he) may take offence at the expression *God's wrath*, and regard it as a superstitious notion of the old world: I find it, however, in the prophets, the apostles, and the providence of God. The man who asks how God can be good, and yet afflict him, has made but one mistake, and that is fudamental—he has taken his own righteousness for granted.' On my way home I witnessed a wedding in the Thomaskirche. After dinner I went to the Neukirche, and heard Magister *Meissner* preach on chastity; see Seneca and Epictetus.

Monday—I have just experienced a sore disappointment and mortification. I have been waiting here several days for the commencement of the lectures, in order to see and hear Rosenmuller, Winer, Hermann, and Poelitz. There are, however, so few students here, that every one of these professors has postponed his Introductory, though this is the day announced in the programme. There is a rumour that the universities of Halle and Berlin are to be amalgamated. It would be pleasing indeed to have *Tholuck* and *Gesenius* joined to *Neander*, *Hengstenberg*, &c.

MUSIC IN ITALY AND GERMANY.

In Italy music seems to be bottled up, and stored away for use; in Germany it pervades the atmosphere. I was told by my Reverend friend, Dr. M., that even in the Italian Operahouses there is no first-rate music, the best performers being all abroad. In the churches I heard none, and in the streets nothing more than an occasional song, or a vesper hymn. One circumstance did indeed strike me there, as indicative of a musical organization. The common people and the little children have an ear for harmony as well as melody, to a degree not common elsewhere. I repeatedly heard two or three children singing as many parts with wonderful correctness. At Venice, we told our gondalier that we must have some music, whereupon he took in a man and a lad to help him. They sang a number of airs. The upper parts were wretched, but the bass was most magnificent. The young man who sang it knew some passages from Tasso, but the others could not join him. Passing so rapidly as I did through Italy, I never should have imagined that it was a musical country, and Dr. M., who had better opportunities, expressed the same opinion. In Germany, on the other hand, music is a necessary of life. At Vienna there are perpetual concerts in private circles, without professional assistance; and in Saxony, there is no lack of the concord of sweet sounds. At Vienna and at Dresden, I heard what is pronounced to be the best church music in Germany. That at Dresden, was according to my judgment much superior. The number of performers was considerably greater than in the Imperial chapel. The principal performer was an Italian, the compass and quality of whose voice was wonderful. But all his quavering pleased me less than the instrumental accompaniment. I knew not why, but on all such occasions, I find this difference, that the more refined and artificially exquisite vocal music becomes, beyond a certain point, the less it pleases me, while, on the contrary, instrumental music seems to gain in power and effect with every new degree of scientific complexity. At Dresden there was a very large audience, chiefly Protestants. The King of Saxony, you know, is a dissenter in his own dominions, but is allowed to have a mass-house; and a noble one it is. At ten o'clock on Sunday, a sermon is delivered, after which ensues the mass. After the elevation of the host, a large proportion of the Papists went away, and Lutherans, Calvinists, Jews, and Infidels, rushed in to hear the music. When the little bell was rung, scarcely any one did homage, and most of the congregation stood with their backs to the altar. It was curious enough to hear a noble choir performing in a Catholic church, and in the presence of a Catholic King, for the amusement of a Protestant congregation.

STATE OF RELIGION.

All my life I had heard and read, that one may tell by looking about him whether he is in a Catholic or Protestant country. But I did not believe it, as I now believe it, and know it, and feel it in my inmost soul. It is true, most emphatically true. I wish I could transfer to you the feelings of delight with which I entered Saxony. But I had, even long before, observed the striking difference in passing through Switzerland and the south of Germany. Even if all the pagan images and chapels on the roadside were demolished, there could be no doubt about the religion of the country. The truth of the matter may be stated thus. The same class of persons which in the one case seems half civilized, in the other seems enlightened and improved. I am particularly struck with this fact in relation to the poorer sort of women. In Catholic countries (where they are always devotees, because domestic hardships make them feel the need of spiritual comfort,) this class of the population is almost invariably ill-dressed, and generally in some obsolete and barbarous costume; while in Protestant states the corresponding class, though habited more coarsely than the richer sort, are dressed in the same decent modern style. Again, in Italy (which *must* be a fair specimen of the influence of Popery) the only children who appear to be receiving education are the incipient priests, boys of ten or twelve years with their cocked hats and small-clothes, while crowds of neglected idlers may be seen at every corner, studying the ruinous example of their elders. Oh! how was I delighted when I got into Germany—for even Catholic Germany is an age beyond poor Italy; to see troops of bright-looking children on their way to school. It was refreshing to my spirit. Even at Vienna I saw so much of this, that I thanked God and took courage. But at Dresden, and here at Leipzig, I have been quite enraptured. At certain hours, the streets are filled with clean, well-dressed, intelligent looking children with their books; the boys for the most part with little knapsacks on their backs. I always loved children, but my travels have made me feel what important characters they are, and I hope I shall never lose my present impressions with respect to the necessity of *early* influence on the mind and character, and the urgent need of *good schools* to secure the public happiness. Without it *we* are lost. I have merely selected these two classes for the purpose of illustration; there are many other points of difference which are obvious enough, but which I have not room to specify.

It is said that the Pope has issued a decree for the regulation of his two universities (at Rome and Bologna) which in effect takes away the opportunity of liberal education from all but privileged persons.

[From Zion's Herald.]

SOUR GODLINESS.

Among those who profess religion, there is all that variety of temperament and disposition which is common to men in general; and it is to be lamented that all who have named the name of Christ, have not their natural tempers and dispositions more fully subdued, and more thoroughly sanctified, as their unrestrained indulgence is an effectual drawback upon their best professions: for it is perfectly vain, and worse than useless, to pretend to a knowledge of experimental religion, if there is no change for the better in the government of our passions; and if we are not different in this respect from others. And if we have not a sufficiency of grace to enable us to govern our tempers, and control our passions, we may be sure that we have not enough to make us Christians; nor enough to be of any essential service to us either in this world or that which is to come.

True religion, if we have it, will make thorough work in the soul; the change it will effect, will be of such a character, as to transform it into its own nature and likeness; and if it accomplish all this, it must certainly show itself in the life and conversation. "Old things will be done away, and all things become new;" so that it will be apparent to all, that what we profess is a reality, and that our religion has certainly been of service in our case at least, for it makes us better men, better neighbors, and better in all our social relations in life.

But it is matter of sincere regret, that too many have taken upon themselves the Christian profession, who, instead of giving evidence that "the *old man* is crucified with the affections and lusts," are just the same men in temper, conversation, and behaviour, that they were previous to their profession. It is true at times, in the presence of certain persons, especially those of acknowledged piety, they may force upon themselves some degree of restraint, but when they are by themselves, or are so situated as to feel no particular restraint, they show themselves, for it is a very difficult thing for a person who has not in exercise the graces of religion, always, and on all occasions to keep up the appearance of a saint. If his business perplexes him, he will be apt to fret himself; if all in his

employ do not move exactly according to his notion, his brow is at once knit, and his tongue is as a world of iniquity set on fire:—he scolds and grumbles as though his bosom was the volcanic home of *legions*; and if he has a family, and things do not move to suit him, he frowns, puts on a sour, morose look, enough to break the heart of her whom he should always love, and enough to strike terror through the trembling bosoms of his innocent and defenceless children. Let what will disturb him, or let who will oppose his plans, he is in a rage at once, and acts more like a madman, than like a rational and accountable being. There may be but few professors of religion who go so far in the indulgence of a naturally ugly disposition; yet it is to be feared there are many who are wickedly deficient in the government of their tempers. They let trifles discompose them, and suffer but small matters to make a great deal of difficulty. Rather than to yield but little to the will or desire of another, who has an equal right to have his views consulted, and his wishes gratified, he prefers to break friendship, and to have his own way, though it should be the means of much disquietude, hard feelings, and bitter contentions. His passions are the body guard of his perverse will, and these he disciplines to fight with violence whatever may stand in the way of his choice. Consequences are not taken into the account by him, he consults nothing but his own will, and this must he humored, let the sacrifice be ever so great. He cares not how much pain and sorrow it costs others, nor how much disgrace it brings upon himself; he must and will have his way, and we will add, that way will have its end!

Such outbreakings of the corrupt and sinful passions of the human heart, such ungoverned tempers, and such unaccomodating dispositions, are the source of most, if not all of the strifes which prevail in families, churches communities and countries. This uneasy irritable, and sour temperament is generally given to finding fault, to scolding violently, and to condemning in a harsh and unceremonious manner, every thing that does not exactly compare with their views and wishes. But this spirit never appears to greater disadvantage, than when it assumes a sullen sanctity, a sour frown, and an affected reserve; as if they were holier than all others, were authorized by their superior goodness to look down from the heights of their fancied elevation, to censure all other Christians, who are of an affable, pleasant, and companionable disposition; and as if they should sin greatly against God by indulging in social instruction, and edifying conversation. This was the case with Pharisees and hypocrites of old times; they were of a sad countenance, and even disfigured their faces, thinking to evince a depth of devotion unequalled by others. But how unlike the benignant, the pleasant, and the social religion of our Redeemer, is this hypocritical mocking of the work of holiness. The searching eye of Jehovah will surely detect it, and the time is coming when they will receive their merited reward with hypocrites and unbelievers.

Let us as Christians guard against all affected sanctity, and seek to imitate the example of Him who has taught to "live in peace with all men," and to be kindly affectioned one to another with brotherly love.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 1, 1834.

THE EVIL OF BELIEVING TOO MUCH.

It is a common saying among the Catholics, that it is better to believe too much than to believe too little, and it is one of the arguments with which they endeavor to make proselytes, that they believe all that Protestants believe, besides a good deal that Protestants do not believe. Hence they would have it inferred that their religion possesses all the advantages which belong to Protestantism, and some more into the bargain; so that if the religion of the Reformation is safe, *much more* is that of the church of Rome safe. Now as I am certain that this way of *talking*, (*reasoning* it is not worthy to be called) has some influence in making Catholics, I shall take the liberty of examining it.

Why is it better to believe too much, than to believe too little? *Excess* in other things is not better than *defect*. To *eat* or *drink* too much is not better than to eat or drink too little. To believe that two and two make five is as bad as to believe that two and two make three. One of these errors will derange a man's calculations as much as the other. The man who believes that two and two make five, has no advantage because he believes the whole truth and a little more.

We were rather surprised to find the above opinions expressed in the New York Observer, one of the most able Orthodox papers in the country, when we recollected how often the "way of talking," which the writer so pointedly condemns has been used in the controversy against Unitarianism. Nothing has been more common, as far as our own experience goes, than to hear it said, "it is better to believe too much than too little," and that it is a strong argument for Calvinism, "that the Calvinists believe all that the Unitarians believe, besides a good deal that Unitarians do not believe." We are certain that this argument has had some influence in making Calvinists, and though its fallacy has often been clearly shown, we were glad to see the remarks of the Observer against it. Since its weakness has been confessed and illustrated by a leading journal of the party by which it has been principally employed, we hope that it may gradually grow into disuse. It certainly is no more valid against Unitarianism in particular, than it is against Protestantism in general. If any sect can with propriety use it against another, it is the ancient, numerous, and professedly infallible sect of the Holy Catholic Church. If the reasoning holds against what are called the deficiencies and negations of Unitarianism, it holds with tenfold force against the alleged deficiencies and negations of Protestantism. We presume our Orthodox brethren are not aware of the sharp weapons which they have put into the hands of the Catholics, by their mode of conducting religious controversy with Unitarians. This is by no means the only argument upon which they have heretofore placed great reliance against the inroads of heresy, that is now turned against them, by a still more venerable form of Orthodoxy than their own, concerning which a lively fear appears to be awakened.

In our opinion, this fear is well grounded. The Orthodox churches in this country, as far as their internal character, their speculative faith, and their favorite modes of reasoning are concerned, have great reason to tremble at the progress of the Catholic religion in our land. The habits of mind produced by Orthodox Protestantism among us, are favorable to the reception of Orthodox Catholicism. A desire for an infallible exposition of the faith, a love for outward and imposing ceremonies, a thirst for the marvellous and mysterious, and an indisposition to trust to the dictates of reason in matters of religion, united with a spirit of hostility and denunciation towards all dissidents, are among the prominent features of Calvinistic Orthodoxy at the present day. We need not dwell upon the fact, that tastes and feelings like these, can find a more congenial and piquant nutriment in the bosom of the Catholic church, than under the more severe and rational influences of Protestantism. We cannot wonder that minds in which such tastes have been nourished, should feel an affinity with the great 'Mother of Mystery,' and seek for that consolation in her embrace, which they cannot find in the cold and sober spirit of the genuine Protestant church.

When a mind thus predisposed to Catholicism, is met with the same kind of reasoning to which it has been accustomed against Unitarianism, it is not at all surprising that it should be led to regard the whole system of Protestantism as a delusion, and flee for refuge to the Ark, that is said to give the only infallible hope of safety. For our own part, we see no medium between Catholicism on the one hand, and Rational Christianity on the other. If we were convinced by the reasons of our Orthodox friends, to abandon the views of Christianity, which we hold as Unitarians, we could find no rest in the ambiguous system, which they present in its place. We should be satisfied only when reposing under the broad shade of the venerable church, which has in its favor all that Orthodoxy can offer, with the addition of a higher antiquity, and more interesting associations. But if our reason protested too urgently against the false doctrines, and fallacious representations of that church, to permit us to remain in her bosom, we should hear the same voice crying aloud as we entered the pale of Protestant Orthodoxy, and could find no secure resting place in its wilderness of creeds, and confessions and boasts of infallibility, and we should be compelled to follow the guidance of our reason, as enlightened by scripture, and sanctified by faith, until we again reposed in the simplicity of the gospel.

Such we believe would be the process with most reflecting minds, if they followed out ther real tendencies. With regard to the Catholic controversy which is now raging with peculiar violence in many parts of our country, we believe it will be an instrument in the hand of Providence, for the elucidation of the truth, and the furtherance of the only consistent Protestantism—Rational Christianity.

HEAVEN AND HELL.

Heaven is—what? The perfection of the christian's enjoyment here. And hell—what? just the christian's views of God and heaven—just what Dr Payson beheld in his clearest views of the divine glory, with the addition that that God, so good and glorious, was not his friend. The bitterest ingredient in the cup of future punishment seems necessarily to be derived from clear ideas of spiritual enjoyment.

Would it be expected that such a definition of the future state should be found in the columns of the Boston Recorder? We well remember, not many years since, what a commotion was excited, by similar statements from the lips of an eminent Unitarian preacher in this city. It was thought, that to represent the punishment of hell, as consisting in the spiritual perceptions of the sinner, took away the principal sanctions from the doctrine of future punishment; and even now, many zealous Christians are not satisfied, unless they hear the vivid descriptions of God's wrath, clothed in all the glowing figures of the east, which necessarily give common minds the opinion, that the wicked are doomed to everlasting burnings in elemental fire. Without this, it is strange that the preaching of the gospel is not sufficiently pungent, powerful and alarming. But light is breaking in. Truth will obtain a hearing, and then prevail. One mind after another arrives at such conclusions as are expressed in the quotation we have made from the Recorder. Opinions are stated, compared and weighed, and thus gradually and gently, one error after another is rooted out, and the whole truth seen and defended by those who were once bitter in their opposition to it.

UNAUTHORIZED APPLICATION OF TEXTS TO OUR LORD.

To the Editor of the Christian Obseaver.

I have long been desirious of knowing on what ground that part of the eighth chapter of the Book of Proverbs where Wisdom is described, is considered to be applicable to Jesus Christ. If it be the only safe method of interpreting Scripture to apply no other passages to our blessed Saviour than those which are applied to him in the New Testament, then we must exclude the usual application of this passage, since no portion of it is quoted in reference to him by any New Nestament writer. That Jesus Christ is declared to be "made of God unto us wisdom," and that "in him are hid all the treasures of wisdom and knowledge," is true; but these declarations are not quotations from the eighth of the Proverbs: the mere occurrence in them of the term *wisdom* is no proof of reference to that passage, and such a mode of interpretation would give room for a most dangerous and unwarrantable latitude in the exposition of Scripture doctrines. That several of the Christian Fathers applied the passage to Jesus Christ, is admitted; and that many of the moderns have done the same, is also true. But the question still arises, on what ground have either the ancients or the moderns made the application? It would be easy to mention some respectable names among our English divines who have *denied* that it so applies; but this, as well as the others, would be deciding the question by mere human authority, rather than by Scripture evidence. Some commentators find Jesus Christ in every verse of the book of Canticles: that such persons should find him in the eighth chapter of Proverbs, is, therefore, no way surprising; but whether these writers proceed in either case on principles of *sober* interpretation, may well be questioned. When a door is once opened to gratuitous and mystical applications of the Sacred Writings, it is impossible to say where we shall stop. We shall come at length (as a learned writer observes) to that wantonness of interpretation which is displayed by most of the Jewish commentators, and by many among the Christian Fathers. We know what harm was done to Christianity by the allegories of Origen and the subleties of Aquinas, as well as to the Old Testament by Talmuds and Rabbinical commentaries. When the rein is given to the imagination, and judgment is not allowed its proper control, an interpreter may invent as many senses as he pleases. There have been Jewish commentators who have boasted that they could discover *seventy* Midrashim, or mystical meanings, in one sentence. Some limit to fanciful interpretation is therefore absolutely necessary; and the *only* limit in which we can confide, is the limit assigned by the authority of Christ and his Apostles.

We know not wether the rule laid down in the above extract, "to apply no other passages to our blessed Saviour than those which were applied to him in the New Testament," be sufficient to stifle the dificult question, concerning the references of the Old-Testament, to the Messiah, but sure we are, that a great deal of mischief has been done, by the application of texts to Jesus Christ, which have no manner of connexion with the subject. We are glad to see the evil commented on, by the judicious correspondent of the Christian Observer, and we sincerely hope that his remarks will receive the attention, which they abundantly deserve. It is not long since we heard the description of Wisdom, in the chapter of Proverbs, to which he alludes, brought up as an argument for the Eternal Deity of Christ. We cannot say, that this argument is now considered legitimate, by the most able Orthodox divines,—we suppose that it is not,—but still, there is a great deal in the popular views that are current, to sanction such interpretations of the Bible, and to blind men to their incorrectness. It seems as if some supposed that any mode of reasoning, in favor of a favorite opinion was allowable, and the influence of this supposition—delusion as it is—may be clearly seen in many popular explanations of the Sacred Writings. It is time that this matter, were more thoroughly looked into, that conscience should be more rigidly exercised in the mode of defending religious opinions, and that such fallacies as are stated above—with ten thousand others should be swept away from the theological world. This is not the affair of one sect or party, but of all: for whatever opinions an individual entertains, it would seem, that he should wish to be careful about the grounds upon which he supports them, since when a weakness in the foundation is pointed out, men are apt to suspect the strength of the edifice.

TRIAL OF MR KNEELAND.

The recent trial of Mr Kneeland in this city for blasphemy, excited a great deal of interest and during the whole progress of it, the court room was densely thronged with spectators. We were present at the opening for a short time and shall not soon forget the shock which we felt, in contrasting the venerable appearance of the defendant, and his reverend white locks, with the blood-curdling impiety and blasphemy of the passages quoted in the indictment. After a very long and elaborate defence, he was convicted and sentenced to three months imprisonment in the common jail and required to recognize with two sureties in the sum of $500 for his goodbehavior for two years. From this sentence he has appealed to the Supreme Court.

We have some doubts about the expediency of this prosecution, though obscenity and gross blasphemy are always legitimate subjects for the interference of the strong arm of the law. The aim of Mr Kneeland and his followers is to gain notoriety—to induce people to read his paper—to call the attention of the community to him and his principles. They know that their doctrines are revolting and odious in the highest degree and that nothing but strong curiosity will induce men to examine them. A public prosecution is just what they want—the news of it is spread over the commonwealth—men who perhaps have never heard of Mr Kneeland or of the Boston Investigator, will be now enquiring who he is, what he teaches &c. They will subscribe to his paper and read its infamous contents. All this will help his cause. We learn that these are the opinions of Mr Kneeland and his followers. They consider the trial as a species of triumph and contemplate with exultation the notoriety which it has given them.

We do not mean to say that we should be unwilling to have the issue tried between Christianity and its opponents before the whole country. Far from it. We believe that there is no class of minds, to which its divine origin may not be made irresistibly convincing, if they would but patiently and conscientiously attend to the subject. But the misfortune is that men will take the poison and not the antidote. They will rest content with shallow and superficial objections and go on further. They will read of the crimes and oppressions of men who have borne the name of Christians, without reflecting that they have sprung from evil passions fighting and raging under the banner of Christianity. They will greedily devour the flippant arguments against revelation, found in the writings of unbelievers and not take the trouble to read the learned and able works, in which it is triumphantly defended. The followers of Mr Kneeland, we should judge, are men who have shrewdness and sagacity enough to embrace and form objections, but who are ignorant, superficial and conceited—who build around error a wall of defence which truth cannot batter down. We have no fear that their opinions will spread very far—we would sooner undertake to make men believe that the sun does not shine at noon-day, than that there is no God, no future, no soul distinct from the body, that the New Testament is a fiction and our Blessed Lord an impostor. The ideas of God and revelation and immortality are natural to the mind and men must be made over again before they will give them up.

UNITARIAN CHURCH, WASHINGTON CITY.

We observed with pleasure in the *National Intelligencer* of the 21st ult., that at a late annual meeting of the congregation of this church, it was resolved, that the Rev. C. Palfrey, their Pastor, be requested to deliver, on successive Sunday evenings, a Course of Lectures on the Doctrines of the Unitarian Church, in a plain, familiar and instructive manner, calculated to give full and satisfactory information to all who desire it, of what is believed by this church to be the divine truths of christianity; that the lectures were to commence on the following evening, with a Discourse *on the right, duty and methods of Free Inquiry*. It is further stated that the subject of each lecture will be announced in the city papers, and that the pews of the church will be open to all who choose to attend the lectures.

A correspondent informs us, that he attended the lecture above announced, and another delivered on the following Sunday evening, *on the person, character, and office of Christ*; that, on both occasions, the church was crowded to overflowing; and that Mr Palfrey acquitted himself in a manner which must have given entire satisfaction to his large and enlightened audiences. His style was chaste and forcible, and his language clear and convincing, accompanied by an expression of pious urbanity, that must have been pleasing even to those who might differ in opinion from him.

As might be expected, a number of the members of Congress were present on both occasions.

JOHN MILTON.

The poetical works of John Milton, with notes and a life of the author, by the Rev. John Mitford, in two volumes. Boston, Hilliard, Gray & Co.

To recommend Milton at the present day would be as 'superfluous excess' as 'to gild refined gold' or, 'to paint the lily.' Few will venture to confess that they do not read his poems with pleasure, whatever may be the real truth of the case. The language has been tasked to do proper justice to the grandeur of his conceptions, the beauty and sublimity of his images, the splendor of his imagination, the truth and vividness of his descriptions, the magnificence of his language and the unbounded extent and variety of his learning. Some of the finest minds in modern times have thought themselves well employed in analyzing and discussing his merits, diffusing a taste for his writings and vindicating him from the charges brought against him by his religious and political enemies. The most minute particulars relative to his life and personal habits have been diligently gathered up from tradition, from his own and contemporaneous writings. Perhaps there never was an individual in whom were united such splendid original powers with such vast and profound learning. His acquisitions never incumbered or impeded the natural movements of his mind. His was a giant's panoply, but he wielded and wore it with a giant's strength. His learning is ever seen in illustrating, embellishing and dignifying, but never in perplexing or obscuring. We may see a striking proof of it in his celebrated catalogue of the fallen angels, beginning at the three hundred and seventy sixth line of the first book of Paradise Lost. The amount of learning condensed into these one hundred and forty six lines is truly stupendous, but it would be difficult to find, even in his own poems, lines more graceful, following, harmonious and poetical.

Milton is one of that rare class of poets, whose works belong to no particular age. There is nothing in Paradise Lost to show at what time it was written. He wrote for the human mind and for all ages. None of the fashions of his own day clung about him when he sat down, blind and old, to the composition of Paradise Lost—'a work (to quote his own incomparable language) not to be raised from the heat of youth, or the vapors of wine, like that which flows at waste from the pen of some vulgar amorist, or the trencher fury of a rhyming parasite, nor to be obtained by the invocation of dame Memory and her syren daughters, but by devout prayer to that eternal Spirit, who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases.' The consequence has been that his poems, and particularly the greatest of them, though never absolutely neglected, have been constantly rising in public estimation. The more they have been studied, the more they have been admired. They are indeed not to be understood or appreciated upon a cursory perusal. To comprehend them fully tasks the whole powers of the mind.

The present edition is a splendid specimen of typographical taste and elegance, and we are indebted for it to those enterprizing publishers, to whom we owe the fine edition of Homer, which we noticed a few months since, and to which the present work is an appropriate companion. Its type, paper and style of printing are of the highest order and have been rarely equalled and perhaps never surpassed on this side of the Atlantic. It appears in an external form appropriate to the divine genius of Milton. There was something in our eyes, always revolting in the dingy, brown-paper, narrow-margined and crowded editions of this great poet, which our native press used to send out. There was something unjust in it. His magic thoughts and words seem to demand a beautiful vehicle of transmission like the present, which reminds us of the somewhat fantastic simile of the royal sage and poet, 'apples of gold in pictures of silver.' The present edition is well adapted to the reading part of the community. It is neither cumbrous nor expensive. The Editor is industrious, learned and accurate, but neither original nor profound in his views. His life is condensed, faithful and impartial and seems to give in a moderate compass all that is known respecting his illustrious subject. We are glad to see that he does justice to Milton's distinguished antagonist Salmasius, about whom, as well as the controversy in which he was engaged, many mistaken notions are prevalent. We are not surprised to hear him speak of Milton's opinions, upon the Trinity as a 'lamented heresy,' but he has the candor to be none the less willing to acknowledge the splendor of his genius, the purity of his life and the eminently religious turn of his mind and his habitually devotional frame of feeling. The notes in the body of the work are learned but of no great value. Indeed there is not much need of any notes to Milton. Commentators, as a general rule, give but very little help towards the understanding of an author—they frequently puzzle and obscure, 'and by decision more embroil the fray.' The good sense and patience of the reader are the best commentary, after all.

The Annual Report of Harvard University for the academical year 1832—33, represents the college as flourishing and prosperous in all its departments. The conduct of the students as regards moral deportment, industry and regularity, is stated as having been highly satisfactory. We are glad to see that the President calls the attention of the Overseers to the perilous and exposed condition of the Library. The danger to which its invaluable treasures are liable is a point which one cannot think of without great uneasiness. We hope the President will continue to bring the subject before the guardians of the college and the public, again and again, with as much pertinacity as ever Cato urged upon the Roman Senate the destruction of Carthage—and that his perseverance will be crowned with the like success.

The annual meeting of the Colonization society at Washington on Monday Jan. 20, is described as having been of unprecedented interest. The meeting was addressed by Bishop Mead, Mr Breckenbridge, Dr. Spring, Mr Frelinghuysen and Mr Gerritt Smith, which last gentleman subscribed $5000 to the funds of the Society. This munificent donation is in perfect keeping with Mr Smith's life and character. He is a gentleman, residing in the interior of New York, of large fortune and fine abilities, a sound thinker and a noble speaker, who devotes his time, energies and property to every cause which has the moral and religious improvement of society for its object. His distinguished exertions in the Temperance Reformation have doubtless made his name familiar to many of our readers. Men like him, who devote great powers to good ends, are our country's brightest jewels. Who would not prefer the moral dignity and pure glory of such a life to a "whole eternity of loud huzzas?"

CONGRESSIONAL INTELLIGENCE.

In Senate on Monday, Mr. Webster, from the Committee on Finance, reported a bill, making appropriations for the Naval Service for 1834, without amendment. The same gentleman presented the resolutions of the meeting lately held at Boston. Mr. Webster moved to take up the resolution of Mr. Clay; but the special order of the day being called for, Mr. Ewing addressed the Senate on the removal of the deposites, until the hour of adjournment.

In the House of Representatives, after the presentation of various petitions and memorials, Mr. Jones of Ga. addressed the House until the hour of adjournment.

In the Senate on Tuesday, the General Appropriation bill was considered, and on motion of Mr. Webster, the Senate by a vote of 34 to 13, resolved to adhere to its amendment. Mr. Ewing resumed his remarks on the subject of the deposites; and, on motion of Mr. Webster, the Senate proceeded to the consideration of Executive business, until the hour of adjournment.

In the House of Representatives, Mr. Hardin spoke at length upon the Pension bill. Mr. Jones of Ga. concluded his remarks of the day previous on the removal of the public deposites.

In the Senate on Wednesday, the resolution, offered by Mr. Shepley, calling for information in detail, respecting the trade between this country and the British American Provinces and the West Indies, was adopted. A message was received from the President of the U. S. transmitting a report relative to the presents received by diplomatic and consular agents from foreign Governments. Mr. Ewing concluded his remarks, began two days previous, relative to the removal of the public deposites. Mr. Preston then obtained the floor, and moved an adjournment, but withdrew his motion at the request of Mr. Webster, and the Senate proceeded to the consideration of executive business until the hour of adjournment.

In the House of Representatives, the General Appropriation bill, with the adherence of the Senate to its amendment thereto was taken up. In the form in which this bill passed the House, it restricted the Senate, in the application of their contingent fund to the purpose of printing, to ordinary printing, thereby preventing them from applying any portion of it to procuring the printing of books. It was amended by the Senate by striking out this provision; the House, however, disagreed to the amendment, and the Senate then voted to adhere.—The effect of this vote is to destroy the bill, unless the House should recede from its disagreement to the amendment. Mr. Polk moved that the House insist on its disagreement, and ask a conference thereupon. After some debate, Mr. Foot moved that the House do recede from its disagreement to the amendment of the Senate. On this motion, the yeas and nays were taken, and it was rejected, yeas 87, nays 127. The motion of Mr. Polk was then divided, and the portion of it relative to insisting was negatived, and that which relates to a conference was adopted. The consideration of the subject of the removal of the deposites was postponed until the following day. Some debate arose on a bill authorizing the extension of a lateral branch of the Baltimore and Ohio railroad into the District of Columbia, but no disposition was made of it. An animated debate in which Messrs. Clay, Hardin, Evans and Ellsworth took part, arose upon the Pension Bill, the farther consideration of which was postponed till Friday, and the house adjourned.

Massachusetts Legislature. In the House on Thursday Jan. 23, on motion of Mr Russell, of Kingston, the committee on the License Laws was directed to inquire into the expediency of repealing all acts heretolore existing on the subject of the manufacture and sale of ardent spirits.

Mr Metcalf, of Dedham, from the Committee on the Judiciary, to whom the subject was referred, reported a bill concerning unlawful oaths, which was read, ordered to a second reading, and to be printed.

On motion of Mr Loring of Hingham, the order submitted by Mr Phillips of Sturbridge, for an inquiry into the proceedings of the Banks in this State, was taken up; and said resolve having been withdrawn by the mover, Mr Loring submitted a substitute therefor, and it was accordingly

Ordered, That a Committee of seven, with such as the Senate may join, be appointed to inquire if any instances

have occurred, in any Bank or Banks in this Commonwealth, in which they have, by any direct or indirect operations, received more than the rate of interest prescribed by law; or have, in any way or manner, infringed any act or acts regulating banks and banking: also, to examine such acts, and if they judge expedient, to report such alterations as may be necessary more effectually to protect the interests of the public:—and that such committee further consider the expediency of so far amending and revising the existing laws against usury, as more effectually to protect the public against the practice, with liberty, in each case, to report by bill or otherwise—and if by bill in either or both cases, that they insert a clause providing for its going into operation at such future time as they shall deem the public interest to require. Messrs Loring of Hingham, Phillips of Sturbridge, White of Boston, Boott of Lowell, Cushing of Newburyport, Cushing of Dorchester, and Mc Kay of Pittsfield, were appointed on the part of the House. Sent up for concurrence.

In the Senate on Friday on motion of Mr Everett, Messrs Bailey, Barlow, Wells and Whitemarsh, with such as the House may join, were appointed a Committee to consider the expediency of an expression of opinion by the Legislature on the *Removal of the Deposites.*

A message was received from the Governor and laid on the table, covering certain documents relating to the sale of public lands; to the State Prison; to the Marshpee Indians; and also, a letter from the preceding Governor, giving a detailed account of the state of affairs of the Commonwealth.

On motion of Mr WHITE of Boston, the Memorial of the Grand Lodge was referred to the Committee on the Judiciary, with instructions to bring in a Bill to repeal the charter: and, on motion of Mr RUGGLES of Troy, the same Committee was directed to inquire into the truth of assertions in said Memorial in respect to Anti-Masons.

In the House on Saturday Messrs Saltonstall of Salem, Wilder of Leominster, Hoyt of Deerfield, White of Boston, Kittredge of Andover, and Wade of Woburn, were joined to the committee of the Senate, appointed to report on the removal of the public deposites.

In the House on Monday a Bill concerning unlawful oaths was read a second time, Mr Ruggles of Troy moved that it be amended by adding the words "Masonic or other," before the words oath, &c. wherever they occurred, which was finally rejected, by a vote of 172 to 171.

In the House on Tuesday a Bill concerning unlawful oaths was taken up and again considered.

A motion made to reconsider the vote of yesterday rejecting the amendment proposed by inserting the words "*masonic* and other extra judicial, &c." prevailed, 170 voting in the affirmative, and 160 in the negative, and the amendment was then adopted by a vote of 210 to 156. The discussion then continued upon the main question, which after sundry slight amendments, was ordered to be taken by yeas and nays, but before doing the same the House adjourned.

In the Senate on Wednesday, the order from the House, which was laid on the table on the 24th ult. relative to the inquiry whether any banks have received more than the legal rate of interest, or in any way infringed any act or acts regulating banks or banking, &c. and to consider the expediency of amending the act against usury, so as more effectually to protect the public against the practice, was taken up, and concurred, and Messrs Adan of Suffolk, Webb of Norfolk, Barstow of Essex, Williams of Hampshire, Hooper of Essex, and Joy of Nantucket, were joined on the part of the Senate.

Ordered, That Messrs Hudson of Worcester, Wright of Middlesex, and Leland of Hampshire, be a Committee to consider the expediency of amending and embodying the laws relating to the solemnization of marriage.

In the House, they proceeded to the orders of the day, and took up the unfinished business, being the bill concerning unlawful oaths. The said bill was further amended, and pending the consideration of a motion, that tomorrow at eleven o'clock, be assigned for the yeas and nays on the question of passing the same to a third reading, made by Mr Farnsworth of Haverhill, the House adjourned.

GENERAL INTELLIGENCE.

Attorney General's Report—It appears from this interesting document that among the cases within his province from Oct. 31, 1832, to Oct. 31, 1833, there was none of capital punishment, and only two sentenced to the State Prison for life. Over two thirds of the sentences have been for less than two years. The *fines* amounted to $5,700, throughout the State, besides about $1,300 forfeited on recognizances. An opinion is expressed that with the increase of population there has been an actual but not a proportional increase of criminal prosecutions; and the increase in the numerical amount is made chiefly by cases of highway nuisances, and under the Lottery and License law, "because a more enlightened public sentiment has shewn an increasing determination to enforce the penalties." There are at this date, nine persons in confinement, to be examined in the forms appropriate to a capital trial.

During the period above named, there have been throughout the State 759 *convictions*, of whtch 200 for larceny, 92 assault and battery, 84 license cases, 63 lottery do., 29 forgery, murder none, manslaughter one, adultry 6, libel 5. Sentenced to the State Prison 145, and the rest fined, or sent to the House of Correction or Common Jail.—*Mer. Jour.*

The Somnambulist.—We understand from Worcester that Dr. Belden of Springfield, the intelligent young physician who has had the principal supervision of this extraordinary case from the first, is preparing a full account of it, which will shortly be issued from the press. —*Ibid.*

American Legislatures.—The number of representatives and Senators in the Congress of the U. S. is 288, exclusive of three delegates—making the largest deliberative assembly on the Continent, excepting *ours*, which is variable, but not far from 600. Georgia has 263 members; N. Hampshire, 242; Vermont, 230 (without senators); Connecticut, 220; Maine, 211; N. Carolina 198; S. Carolina, 169; Virginia, 166; N. York, 160; Pennsylvania, 133; Kentucky, 138; Ohio, 108; and no other state above 100. Delaware has but 30. The highest pay given is $4 a day, except in Congress; the least $1,50, to the R. I. and Vermont representatives. The great disproportion of Legislatures to the size and population of States will be noticed above; and it will be seen also that five of the N. E. States have severally the largest legislatures, save the National and the Georgian.—These five, with Georgia, contain about as many members as all the other 18 put together.—*Ibid.*

American Longevity.—The number of those persons who attain to what is considered a very advanced age, is probably much greater than would be at first supposed. by people not accustomed to notice the records of such matters in the aggregate. During the year last past, for example, a man named Bogard, died in Tennessee, at the age of 118; and a Revolutionary soldier, named Martin, aged 106, at Knoxville. Mrs. Pierce, of North Carolina, was supposed to be 111; and that was the ascertained age of Mr. Thompson of Maryland—whose oldest son, by the way, is 92. Worthington of Baltimore—a slave, we believe—was 110. A person died in this city at 105—all during 1833.—*Ibid.*

Melancholy Death. Several young gentlemen, among whom was William Winchester, eldest son of George Winchester, Esq. went on Friday to skate at the Spring Gardens, Baltimore. Mr Winchester being first on the ice left his companions, but had not skated far before he fell through the ice and was drowned. His body was recovered.

Fashions.—It may not be generally known, that some of the prevailing fashions of the day can plead examples of venerable antiquity in their favour. It was ordained by the General Court of Massachusetts in 1640, that "hereafter no person whatsoever shall make any Garment for woman, with Sleeves more than half an Ell wide in the biggest part thereof, and proportionable for bigger or smaller Persons; and for present Reformation of immoderate great Sleeves, this Court doth hereby intimate to all whom it may concern (of what quality or estate soever they may be) that all such Persons, as, after all Admonitions and Forbearances, shall obstinately persist in their Excesses in this kind, shall be lookt upon as Contemners of Authority, and must expect to be proceeded against by the strictest course of Justice, as their offences may deserve."—*Advertiser.*

North-Carolina.—The Legislature of this State rose on the 13th inst. after a session of fifty-seven days, the longest ever before held; but, what is somewhat extraordinary, notwithstanding the many meetings of the people expressive of their desire for extensive Internal Improvements, during the past year, and the strenuous exertions of the Governor to the same end, every measure brought forward to effect objects of this kind was defeated. The friends of Improvements, we learn, have still strong hopes of carrying their point at a future session, a large majority of the people being believed to be with them.

The bill providing for taking the sense of the people on the calling of a Convention to amend the Constitution in certain specified particulars, was also defeated by a majority of four votes in the Senate, after having passed the House of Commons by a majority of one vote only.

Sleigh Riding and Skating. A novel spectacle was seen in our city on Saturday and yesterday. Several individuals determined to enjoy the pleasurs of a sleigh ride, knocked up in a few hours, some vehicles, but little resembling sleighs indeed, but still good enough for a few hours fun and frolic. Some of them were tolerably good, and set off with buffaloe robes and strings of bells. The oddest, however, of all, was one belonging to Jack Tar. It was composed of two pieces of boards, tapered round at the forward ends, and fastened together by a crate, which served Jack and his shipmates for a box, while he drove his lean nag ahead with a hoop pole. We also saw two or three skaters apparently enjoying themselves on the frozen mudpuddles about the city.

New-Orleans Adv.

The Rocky Mountains.—From an article in the January number of Silliman's Journal, communicated by Professor Eaton, the following facts are derived. Professor Eaton obtained them from John Ball, Esq one of his pupils in Natural History, and a graduate of Dartmouth College.

The geology of the country west of the Rocky Mountains is remarkably simple and uniform. The general underlying rock is the red sandstone—the same which contains the salt springs in the western part of the state of New-York—and the same as that which is the basis rock between the mountains and the Mississippi river. The Rocky Mountain rises up from the midst, as it were, of a horizontal sea of red sandstone; as if some tremendous force had driven it upwards, like an island forced up from the depths of the ocean. Almost the whole country is considered as volcanic.

The red sand stone often rises in peaks, like those on Connecticut river between Northampton and Greenfield several hundred feet in height, while channels of rivers open the rocks at their bases, to a great depth. The grey pudding-stone often caps these peaks. Many of them are covered with eternal snow, never melting in the greatest heat of summer.

From the first of June, 1832, to the first of November, (five months) less than one inch of rain fell between the mountains and a strip of land from 150 to 200 miles in width, bordering on the Pacific. Vegetation is scanty on this region, and profuse beyond description as far as the rains extend. For many hundred miles the sky is always serene by night, and scarcely a cloud is seen by day. On the barren plains, the flower of plants greatly exceeds the herbage in size and brilliancy. The growth of all vegetables, along the two-hundred-mile border of the Pacific, is astonishly profuse.

Ploughing may be commenced in January, in lat. 45° 37'. The vegetation of the preceding season stands in the gardens at that time untouched by frost. Though the latitude is nearly that of Montreal, morning and evening hay are unnecessary, for cattle graze on fresh growing grass through the winter. A meteorological table exhibits a remarkable uniformity of temperature during the winter months. So much for the physical features and character.

As to the moral condition of the place from whence the description was written (Fort Vancouvre) it is said, the society of gentlemen is good, *but they have natives for wives.* They are selected from a very friendly tribe of Indians, who are averse to war, and exceedingly peaceable. These wives soon learn English cookery, and perform other domestic duties in good style. Mr Ball devotes part of his time in teaching the women and children. As the Indians near the Rocky Mountains stole his clothes, he arrived at Vancouvre in buffalo skins. The ladies immediately furnished him in the best style of the place.

Courier.

John Randel, Jr. against the Chesapeake and Delaware Canal Company.—This case closed at New Castle, Delaware, on Saturday afternoon, the 25th of January. The jury were empannelled the 9th December; from which time, during seven weeks, the trial was industriously carried on, with the exception of a short recess at Christmas. The charge was given on Tuesday evening the 21st January. The jury were in their retirement four days, (being allowed refreshment and repose) in making up their inquisition and verdict: which they gave, awarding to the plaintiff the sum of *two hundred and twenty-six thousand, three hundred and eighty-five* dollars damages for the breaches of conveyance complained of.

Charities.—Among the bequests of the late John Goodale, at Bernardston, we find the following:—to the Mass. Domestic Missionary Society $500; to Amherst College $500; to the Trinitarian Church in Marlboro', the Temple Farm, estimated at $2500; to the town of Bernardston, the Loomis Farm in said town, estimated at $1203, the annual income to be appropriated to the deserving poor, in sickness and distress; also $200 to be loaned until it accumulates to $20,000, then the annual interest to be appropriated to the support of the poor and for common schools; to the orthodox society in Bernardston, the meeting-house where they now worship, and the land on which it stands.

Destructive Fire and Loss of Life.—Early on Monday morning, and during the continuance of the awfully high wind with which we were visited on Sunday night after the thaw, a fire broke out in the outbuildings belonging to Mr Robert Whiteford, a farmer, at Lachine. How fire was communicated to the buildings, at that hour, is not clearly ascertained, but probability seems in favor of the idea that a spark from the chimney of the house must have been conveyed by the wind, and ignited by the same agency. The fire, once established, and fanned by the furious wind, was, as may easily be imagined, beyond all control. With the utmost difficulty a neighboring tavern, kept by one Chatelain, was saved from the fate which for a long time seemed to await it. The outhouses of Mr Whiteford were entirely consumed, together with his implements of husbandry, and seventeen very valuable cows as also two fat hogs. We lament to add, that in an unavailing attempt to rescue some part of his property, the unhappy proprietor fell a victim the flames.

Montreal paper.

American Gold. The mineral riches of this country are as yet but partially explored; but enough is known to convince us that it is surpassed in this respect, by few countries in the world. Our iron, coal and lead mines are of excellent quality, and perfectly inexhaustible. Within a few years past it has been ascertained that a range of Gold Mines extends for hundreds of miles through the interior of the country east of the Mississippi. In Virginia, North Carolina, South Carolina, Georgia, Alabama and Tennessee, this valuable mineral has been found in considerable quantities. Gold was first received at the Mint for coinage from North Carolina in 1804; from no other State until 1829. From 1804 to 1823 inclusive, the amount received did not exceed $2,500 per annum. In 1824, $5,000; in 1825, $17,000; 1826, $20,000; 1827, $21,000; 1828, $46,000; 1829, $140,000; 1830, 466,000; 1831, $520,000; 1832, $678,000. Total in four years, $1,804,000. Total since 1804, $1,913,000. It is calculated that the amount of American Gold coined during the last year of which we have returns, does not much exceed one half of the amount actually obtained from the mines during the same period; the remainder having been exported in an uncoined state, or used in the arts. Consequently the whole production of the mines during the year 1832, may be set down at not than less $1,250,000. Discoveries recently made render it probable that the amount will hereafter be much increased. A letter from Peter Scales, Esq, dated Wood Lawn, Orange County, Va. Dec. 5th, 1833, says:

"On Friday, 20th of November, 1833, Col. William Robards of Granville county, N. C. the head of the Gold Mining Company now operating at Tinders, in Louisa country, (known as the mine at Rattle Snake Den in our neigborhood) arrived, and the rich surface deposit that had been discovered about two or three weeks previous, was upon consultation re-opened, and on Monday last, the 2d inst. with the labor of 26 hands, large and small, the result was as follows:—3,680 dwts. in the amalgam, and the estimated value of the specimens, together with some promiscuous pan washings, was believed, would upon a reasonable calculation be equivalent to 4000 dwts. The contents of a single pan of earth, estimated at 3 pints to 2 quarts by the operators, produced 125 dwts.

On the 3d inst. I witnessed the washing of a pan of the earth, and the product weighed before me over 115 dwts. of the amalgam. The specimens that are thrown out by the rocker, shew the virgin matter in great abundance, and to use the expression of Colonel Robards, the quartz seems to be embedded in Gold, instead of the gold in the quartz. Two handfulls of the earth were washed, from the most favorable part of the deposit, that produced 35 dwts. of Gold after the Murcury was burnt off, and 10 barrows estimated to contain 1-4 of a bushel, 350 dwts. (burnt off likewise.)

Result per week of the company:—1st week, (Oct. 7th, 1833,) 381 dwts.; 2d do. 291 dwts.; 3d, 158; 4th, 229; 5th, 1,601 dwts.; 6th, 949 dwts; 7th, 280; 8th, 941 dwts. The above was the promiscuous washing before the present rich deposit was found."

A gold mine has been recently discovered on Contrary Creek, Louisa County, Va. which is thus described by a correspondent of the Richmond Enquirer:

It is what is called by Miners a deposite of Gold, and not a vein. At this place, 27 hands are employed. The following is an account of their labors from the time of the commencement, up to this date, which is just 3 weeks and 2 days. 1st week, 381 dwts. 2d week, 292 dwts. 3d week, 158 dwts. 4th week, 229 dwts. 5th week, 1,666 dwts. 6th week, 949 dwts. 7th week, 280 dwts. 8th week, 941 dwts. On the 8th day, they obtained the unparalleled sum of 8,680 dwts. While washing from this spot, I saw 125 dwts. washed from a single panful of earth, not amounting to more than three pints. Many who have labored in absolute poverty for years, now find themselves perfectly independent, and many rich. The very spot of which I now speak, two years ago, could not be sold for $4 per acre, and though cultivated by a very industrious man afforded but a poor support for his numerous family; it now brings him in his hundreds and thousands weekly, and could not be bought at any reasonable price.

The above summary is from the Journal of Commerce We have heretofore remarked that the amount of Gold produced the *last* year is unofficially estimated by good authority at not far from *two millions*, including the exported article, which makes about half.

Miscellaneous extracts from foreign papers.

Juvenile Emigration. Most of the parishes of London have adopted resolutions to give premiums of £10, to such destitute boys as may be desirous of availing themselves of the offer of the Society for the Suppression of Juvenile Vagrancy, to give employment to such children as apprentices at the Cape of Good Hope. The boys will be under the protection of the Governor of the Cape of Good Hope, who is a member of the Society, and they are in great request.

Fanaticism. A farmer at Haberhausen, in Suabia, on the 24th ult. in a fit of fanaticism, killed his wife, by cutting her throat, and then beating her violently with a metal crucifix, in order, as he said, to drive the devil out of her. During this insane and cruel operation, his children were compelled to remain on their knees repeating their prayers. The neighbors came in at the cries of the poor woman, but too late to save her life.

The few cedars still remaining on Mount Lebanon (about 200,) 20 of of which are very large, are preserved with a religious strictness. On the day of the transfiguration, the Patriarch repairs in procession to the Mount, and celebrates the "Feast of Cedars."

The old Frog. The old frog discovered in a mill-stone grit, near Brough, in July, 1832, and believed, says the Westmoreland Gazette, which is our authority, to have lived in the time of Noah, before the flood, we regret to say, has "sickened, drooped, and died," at the advanced age of about four thousand years! Mr Romney, surgeon, at Brough, with whom it resided since its restoration, now it is *hoped* will favor the public with a biographical memoir.

While Namik Pacha, the late Ambassador from Turkey to Prussia, was residing at Berlin, he was taken to the arsenal, and among other things shown to him were the keys of Adrianople which the Emperor Nicholas or Prince Paskewitsch had sent to the King of Prussia. "We also have the keys of conquered cities," observed the Turk, with great dignity of manner; "but we have the delicacy to refrain from showing them."

The *Genoa Gazette* contains an account of the removal of a church steeple entire, at Cressentium, in Piedmont, from one point to another, at several yards distance, where it was placed on new foundations. The operation took place under the direction of an engineer, and the master mason was so confident of its success, that he made his son remain in the steeple and ring the bells during the transport!

Notwithstanding all the pecuniary embarrassments of the Sultan, he has consented to send Achmet Pacha on his mission to St Petersburg in magnificent style. He sailed the beginning of the week, accompanied by two frigates. The presents which he conveys are of the most sumptuous description, consisting of every article of dress or ornament to be found in the East. I have a long list of the presents, which it would be tedious to mention, but the principal articles are a saddle, bridle and housings for the Emperor, mounted with brilliants, to the value of five millions of piastres, and a pair of bracelets for the Empress; each bracelet with a dozen folds, containing 20 diamonds, in the whole 480 diamonds, of the value of four millions of piastres. Then there is the sword of Constantine Paleologus, the last of the Greek Emperors, which has been preserved since the time of Mahomet the Second, who conquered Constantinople; and the hilt and scabbard of which are now ornamented in the most splendid manner. To these were added 120 India shawls, silks of Bosnia, and Angora pipes, pastiles of the seraglio, &c. But the most valuable gift is, that of twelve Arabian horses of the purest blood, which are sent to the Emperor as the strongest mark of the Sultan's gratitude. The Ambassador is attended by the Councillors Sekep Effendi and Norril Effendi, with two dragomans and a regular suite; but he was very nearly gone without a physician, as the English physician who was engaged refused to go, because the money agreed to be paid in advance was not forthcoming. You will perceive that the diplomacy of this country is not a difficult one. Achmet Pacha, the favorite of the Sultan, the Envoy Extraordinary to the Court of all the Russias, *can neither write nor read.* He is a fit Ambassador for the last Ottoman Sultan.

(London Morning Herald.

TEMPERANCE ADDRESS.

Mr Frost, Agent of the Suffolk County Temperance Society, will deliver an Address in Rev. Dr Channing's church, Federal Street, on Sunday evening next at 7 o'clock.

MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

A special meeting of the American Unitarian Association will be held next Monday evening, (Feb. 3.) at 7 o'clock, in the Berry St Vestry, for the purpose of choosing a General Agent of the Association.

SAMUEL BARRETT,
Dom. Sec. of the A. U. A.

MARRIAGES.

In this city, Mr John Davis to Miss Betsey Allis.—Mr Alden W. Jones to Miss Philippina Henrietta, daughter of John P. Heilge, Esq.

In Canton, on Wednesday evening, by the Rev. Mr Lamson, Mr Nathaniel T. Davenport, of Milton, to Miss Sarah, daughter of Mr Thomas Dunbar, of Canton.

In Dedham, Mr Robert Ridgley, of Medford, to Miss Ann Jackman.

In Salem, Capt. James Silver to Miss Eliza Stearns.—Mr Samuel Goodwin, of Marblehead, to Miss Hannah H. Phelps.—Mr Thomas Symonds, 3d, to Miss Marry Ann Taylor.

In Marblehead, Mr John Selman to Mrs Abigail Selman.

In Lowell, Mr Timothy Barker, of Londonderry, N. H. to Miss Phebe P. Buxton.

In Truro, Mr Thomas H. Kenney to Miss Sally Lombard.—Marshal Ayres, Esq. to Miss Hannah Lombard.

In Plymouth, Mr Nathaniel Brown, of Boston, to Miss Mary, youngest daughter of Capt. Bartlett.

In New York, Mr Wm. S. Robinson to Miss Emily R. Pillsbury, formerly of Lowell.

In Cincinnati, by the Rev. Judah L. Levetus, High Priest from Jerusalem, according to the Jewish rites, Mr J. G. Joseph to Miss Rebecca Symonds. The ceremony was performed under a canopy of rich scarlet damask, trimmed with white, supported by four young gentlemen of the Jewish persuasion, with large bows of white satin ribbon, attached to their breasts.

DEATHS.

In this city, Josephine Augusta, wife of Isaac Waters, Esq. and daughter of the late Capt. Crowell Hatch, of Jamaica Plain; very suddenly, Henry R. son of Sam'l. Chadwick, late of Sunderland, Vt. 15.

On Tuesday morning, Mr Isaac Loring. 58.

In this city, on Sunday evening last, Mrs Agnes Clark, 83.

On Monday morning, Rebecca Jane, 14, eldest child of Mr John Larkin; James, only child of Stephen and Eliza D. Smith, 2 years and 7 mo.

In this city, Dr Joseph D. Kittridge, of Wiscasset Me. 61.

In Lexington, 12th inst. Mrs Lucy, wife of Mr William Grover, 35.

In Harvard, 24th inst. Julia Ann, daughter of Mr Ezra Wetherbee, 25.

In Billerica, Mr John Crosby, 69.

In Lynnfield, Miss Rebecca Bancroft, 22.

In Marblehead, Capt Thomas Barker, 83.

In Plymouth, Miss Hannah Witherell, 93 years.

In Rochester, Mr Ichabod Burgess, a revolutionary pensioner, 81.

In Middleboro', of croup, Harriet, 13, and Cynthia, 6 years, children of Mr E. Drake.

In Taunton, Mr Lloyd Lincoln, 23; he was thrown from his wagon by his horse taking fright, and immediately killed.

In Newburyport, Mr George Tucker, a revolutionary pensioner, 74.

In Bridgewater, of dropsy in the head, Betsey, only daughter of William and Betsey Mitchell, 40; James D. son of Mitchell and Salome Keith, 19.

In Standish, Me. Enoch F. Higgins, Esq.; he fell on the ice near his house, and broke a blood vessel.

In Brookfield Vt. Mr Harry Ingalls, 59.

In Northport, Me. Daniel Gardner, formerly of Lunenburg, Mass. 76.

In Readfield, Mr Peter Bradford, formerly of Duxbury, 89.

At Messurado, Africa, 23d Oct. Capt Joseph B. Norton, master of the schr Sarah & Priscilla, 34.

Deaths in this city last week:—Males 14, Females 14.

QUARTERLY REVIEW NO. XCIX.

THIS day published by LILLY, WAITT Co. 121 Washington Street.

CONTENTS.

Art. 1.—1. Astronomy and General Physics considered with reference to Natural Theology. By the Rev. Wm. Whewell, M.A., Fellow and Tutor of Trinity College, Cambridge. 2. On the Adaptation of External Nature to the Physical Condition of Man, principally with reference to the Supply of his wants, and the Exercise of his Intellectual Faculties. By John Kidd, M.D., Regius Professor of Medicine in the University of Oxford.—3. The Hand, its Mechanism and Endowments, as evincing design. By Sir Charles Bell, K.G.H.—4. Of the Power, Wisdom, and Goodness of God, as manifested in the adaptation of External Nature to the Moral and Intellectual Constitution of Man. By the Rev. Thomas Chalmers, D. D. Professor of Divinity in the University of Edinburgh.

II.—The Infirmities of Genius Illustrated by referring the Anomalies of the Literary Character to the Habits and Constitutional Peculiarities of Men of Genius. By R. R. Madden, Esq., Author of 'Travels in Turkey.'

III.—Lives of the most eminent British Painters, Sculptors, and Architects. By Allen Cunningham.

IV.—Memoirs of the Right Honorable Henry Pelham—collected from the family Papers and other authentic Documents. By William Cox, M.A.F.R.S F.S. A. Archdeacon of Wilts.

V.—Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar; performed in his Majesty's ships Leven and Barracouta, under the direction of Capt. W. F. W. Owen. R. N.

VI.—Great Britain in 1833. By Baron d'Haussez, Ex-Minister of Marine under King Charles X.

VII.—Grimm's Deutche Grammatik.

VIII.—The Duchess of Berri in La Vendee; comprising a Narrative of her Adventures, with her Private Papers and Secret Correspondence. By General Dermoncourt, who arrested her Royal Highness at Nantes.

IX.—Bergami et la Reine d'Angleterre, en cinq actes. Par MM. Fontan, Dupeuty, et Maurice Alhoy.

X.—The Reform Ministry and the Reformed Parliament.

TRACT OF THE A. U. A. FOR DECEM BER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 78 of the Tracts of the American Unitarian Association, entitled "Explanation of Isaiah ix. 6, and John i. By George R. Noyes." Feb 1

CARVER'S HISTORY OF BOSTON. A new and delightful volume, with entire new engravings from original designs. The stories are simple and true, and will give a correct view of what Boston has been, and is now. Price 62 cents.

This volume is intended to convey instruction, by interesting the young in a series of attractive narratives, with which the historical details are entwined. Our young friends, in various parts of the United States and England, who may obtain this work, will find it a delightful history of the old City of Boston. Questions are added at the end of the volume, in order that it might be used in schools, if thought desirable. The following are a list of the illustrations and embellishments:—Indian dance—the launch of the Blessing of the Bay—Philip addressing his tribe—destroying the tea—passage to Charlestown—state house—seizing the Liberty—liberty tree—Gov. Winthrop and the Indians—Faneuil h all—tremont house—Trinity church.

Published this day by LILLY, WAIT & CO. No. 121 Washington street. feb. 1

KEEPER'S TRAVELS in Search of his Master. Price 37 cents.

'Ah me! one moment from thy sight,
That thus my truant eye should stray!' [Langhorne.]

'A pleasant book for youthful readers, exhibiting useful morals in an attractive form.' [Portland Courier.]

'The author must possess a feeling heart and good understanding, judging from the pathos and instruction of this story.' [Advocate.]

'Beautiful for its simplicity, and the fine moral that pervades it.'

'The interesting subject, simplicity of language and plain moral of the book, cannot fail of exciting pleasure and approbation.' [Evening Gazette.]

CHILD'S BOOK OF THE ATMOSPHERE, intended to convey to the minds of the young correct ideas of the interesting properties and phenomena of the Atmospher. Price 37 cents.

'The design of the work is good, and the manner of its execution such as to induce the hope of more from the same source.' [Gazette.]

'A neat little work, which we commend to the patronage of the public.' [Maine Recorder]

'The engravings happily illustrate the various phenomena of nature exhibited in the lessons.' [Evening Gazette.]

Just published by LILLY, WAIT & CO. feb. 1

COMBE'S SYSTEM OF PHRENOLOGY, Just Published, and for sale by
feb. 1. RUSSELL, ODIORNE & CO.

FLINT'S GEOGRAPHY.—Latest Edition.

THIS valuable and interesting work is for sale at 134 Washington-street. feb. 1.

LIBERAL PREACHER FOR DECEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for December 1833. containing a Sermon by Rev. James Flint, D. D. of Salem, "Peace at Home." Also a Sermon by Rev. Simeon Doggett of Raynham. "Love, the fulfilling of the Law."

THE UNITARIAN FOR FEBRUARY.

THIS day published by JAMES MONROE & CO. Cambridge.

CONTENTS.

Christianity and Reform.—Pauperism.—Letters to Trinitarians, No. 2, *The Unity.*—Letters from the South, No. 1.—The Son of Man.—Letters to Unbelievers, No. 1. *Nature and Causes of Infidelity.*

NOTICES OF BOOKS.

A Dissertation on Native Depravity, by Gardiner Spring, D. D.—A Discourse on Education, delivered before the Legislature of the State of Indiana, by Andrew Wylie, D. D.—Farewell Sermon, by Rev. Wells Bushnell (late Pastor of the Presbyterian Church in Meadville, Penn.)—An Essay on Demoniacs, by Plain Truth.

CORRESPONDENCE AND INTELLIGENCE.

Extract from a Letter to one of the Editors.—The Unitarian Church in Meadville, Penn.—Unitarianism in Detroit.—Installation.

Cambridge, February 1, 1834.

BEAN'S ADVICE.

THIS book is used by Clergymen of all the religious denominations as a marriage present. It may be obtained at this Office, neatly half bound in morocco, on reasonable terms. Feb. 1.

SPARK'S TRACTS.

WANTED No. 2 of Spark's Theological Tracts, at the office of the Christian Register. Feb. 1.

WARE'S DISCOURSES.

A FEW copies of Ptof. Ware's Discourses on the Offices and Character of Jesus Christ, half bound in morocco, are for sale at this office, and by RUSSELL, ODIORNE & Co. Feb. 1.

LIFE OF ROSCOE.

THE Life of Roscoe by his son Henry Roscoe, in two vols. with two Portraits, beautifully engraved in England. These volumes comprise his Life, writings, correspondence, &c. with distinguished Americans and others. For sale by RUSSELL, ODIORNE & Co. 134 Washington street. Feb. 1.

COLUMBIAN WATER COLORS.

For Miniature and Landscape Painting: the manufacture of J. Boston, Chemist.

I am using Mr. Boston's water colors, and think them fully equal to European.—John J. Audubon.

On examination they appear equal to any manufactured in Europe.—John Trumbull, Pres. Am. Acad. of Design.

I do not hesitate to say that I have not met with their superior in any city of Europe.—S. F. B. Morse Pres. Nat. Acad. of Design.

On a careful examination and comparison with imported colors, I find yours fully equal, and the carmine, lake and blue decidedly superior.—Thos S. Cummings, Treas. Nat Acad. Design.

Far superior to any I have met with in this city, and intend in future to use no others.—W. Bennett.

I find them as brilliant as the best English colors.—Chas. Ingham.

I pronounce them truly excellent, and superior to any I have ever used.—J. R. Smith, Prof. Drawing Painting and Perspective.

The carmine, examined by our first artists, is pronounced decidedly superior to any other.

On inspection, I recommend them to the public for general use.—A. C. Robertson.

Having examined specimens of the lake and carmine, are of opinion, that for brilliancy and depth of color, they are decidedly superior to the imported.—Thos. Sully, B. Otis. John Neagle, G. Perrico, Alex. Rider.

We recommend them to the public as equal to any we have ever seen, and the lake and carmine superior,—P. Holete, Chas. Curtis, P. Tilyard, Geo. Endicot, Samuel Smith, W. Albright, Jas. Pawley.

I exposed them to the severe test of the sun for six weeks, and they stood as well as Newman's.—Geo. Handy.

The United States Review, edited by Prof. Vethake, of New York. The first number of this new Quarterly will be ready in a few days. Gentlemen desirous of examining the same with a view of subscribing for it, are invited to call and enter their names,

LILLY, WAITT, & CO.
Jan. 25. Agent for New England.

UNITARIAN ADVOCATE.

COMPLETE sets of the Unitarian Advocate in ten volumes, neatly half bound in morocco, are for sale at 134 Washington street. The work will be furnished on very reasonable terms, for Unitarian Parish Libraries.
feb. 1.

NEW BOOKS.

Suitable for Christmas and New Years Presents.

THE Children's Friend, translated from the French with plates.
Atlantic Tales, or pictures of Youth by Mrs Leslie.
Letters from a Mother to her Daughter.
Book of Sports.
Entertaining Anecdotes of Washington, exhibiting his patriotism, benevolence and piety; with engravings.
Child's picture Book of Indians.
Stories of Poland.
Child's Book of the Atmosphere.
Young Man's Guide.
The Daughter's own Book.
The Vegetable World.
The Boys own week day book, with many engravings.
Life of St Paul.
Manly Piety, in its Principles.
Meditation for the Afflicted, Sick and Dying.
The Young Man's own Book.
Young Ladies' own Book.
Boys own Book.
Little Girls own Book.
Childs' own Book, with 250 engravings;
With a variety of Colored Toys.

ANNUALS.

Amulet—Forget me not—Friendship's Offering—Token—Religious Souvenir—The Offering—The Pearl—Childs' Annual—with other new works.

Likewise a good assortment of Ladies pocket books, needle books and card cases, portfolios and everpointed pencil cases &c.

For sale by S. G. SIMPKINS, Court Street, corner of Brattle Street. Dec. 21.

NEW BOOKS THIS WEEK.

ATLANTIC Tales, by Miss Leslie.
Beaumont on the Gastric Juice.
Children's Friend, from the French of M. Berquin.
Diary of an Ennuyee.
Family Library. Vol. 64 Montgomery.
Lectures on General Literature.
Hall's Help to Zion's Travellers.
Jack Downing's letters, 2d edition.
Life and genius of Dr Johnson
Letters from a mother to her daughter
Memoir of Spurzheim, by Carmichael.
Maternal Solicitude, by Searle.
Peter Simple, Vol. 2d.
Ripley's examination of Stuart on baptism.
Waldemar, a tale of the thirty years war.
Willard's (Mrs) Journal and letters from Europe.
LILLY, WAIT & CO. 121 Washington-street.
Dec. 28.

LIFE OF THORBURN.

FORTY years Residence in America; or the doctrine of a Particular Providence illustrated in the Life of Grant Thorburn, Seedsman, of New York.—Written by himself.

This unique and racy work is filled with instructing sketches and harrowing scenes that occurred during the prevalence of the yellow fever in New York; and, contains many anecdotes and letters of Thomas Paine & the celebrated infidel, illustrative of his character.

This day published by RUSSELL, ODIORNE & CO. Dec. 21.

POETRY.

[From New Monthly Magazine.]

ODE TO THE EVENING STAR.

O FAIR and goodly Star
Upon the brow of night,
That from thy silver car
Shoot'st on the darkened world thy friendly light,
Thy path is calm and bright
Through the clear azure of the starry way;
And from thy heavenly height
Thou seest how systems rise and pass away—
The birth of human hopes, their blossom and decay.

O! that my spirit could
Cast off its mould of clay,
And, with the wise and good,
Make wings unto itself and flee away;
That with thy bright array
We might look down upon this world of wo,
Even as the god of day
Looks on the restless ocean-flow,
And eyes the fighting waves that pant and foam below.

Alas! it may not be—
For mortal fetters bind
To dull mortality
The prisoned essence of the immortal mind:
Our course is too confined—
And, as beneath the sun that blazed too bright,
The Cretan's waxen wing declined,
Before the splendor of immortal light
Our failing pinions fall, and plunge us back to night.

Then let my course below
To them be near allied—
Far from the worldly show,
Through dim sequestered valleys let me glide:
Scarce be my step descried
Amid the prompous pageant of the scene;
And where the hazels hide
Cool stream or shade beneath their leafy screen,
Mine be the grassy seat—all lovely, lone, and green.

Within those verdant bounds,
Where, sweet to ear and eye,
Come gentle sighs and sounds,
The current of my days shall murmur by,
In calm tranquility;
Nor doomed to roll o'er Passion's rocky bed,
Nor slothfully to lie
Like the dull pool in stagnant marshes bred,
Where waving weeds are rank, and noxious tendrils spread.

MISCELLANEOUS.

NEW ENGLAND CHARACTER.

The reviewer of Hamilton's "Men and Manners in America," in the last number of the North American Review, has the following eloquent remarks on the New England character.

The truth is, that our author has entirely mistaken the basis of the New England character, when he states that a selfish and calculating spirit is the leading feature in it. The New England character, like the English and German, which are different varieties of the same common type, is naturally ardent, enthusiastic and imaginative. The German race, which has spread itself over the whole north of Europe, and is now spreading itself over the whole of North America, has always exhibited in all its various locations, and under all the names which it has borne and still bears in different parts of the world, a highly poetical temperament, the basis of which is, of course, a keen sensibility to all the influences of nature, whether physical or moral. We find, accordingly, that Madame de Stael, in her powerful analysis of the German character, considers its leading and characteristic feature as *Enthusiasm;* agreeing in this opinion with the common sentiment of competent judges. Restrained in some degree in its developement,—so far as the forms of ordinary social intercourse are concerned,—by the natural effect of a less propitious climate, the ardor of the German temperament has turned itself chiefly to literature and action. While the manners of the nations of the south of Europe are more lively than those of their northern neighbors, the literature of the north is, on the other hand, more poetical, and the moral tone of society more lofty and generous. Count Pecchio, whom we just now quoted, has correctly seized this idea, and has expressed it in a happy manner with immediate reference to England. "A variety of circumstances," he remarks, "tend to repress the passions on frivilous occasions, and to give them the reins on those of importance. In family matters, in social intercourse, in every day discussion, they (the English) exhibit calmness, coolness, deliberation,—in great enterprises, in war, in the perils of the country, courage and enthusiasm. The same Englishman, who hardly returns your salute, and who sits at table with you, like a Chinese image, in the day of battle, or in the heat of a contested election, gives himself up to unbounded enthusiasm. Where is the enterprise, by which glory may be gained, that the Englishman does not engage in, heart and soul? Mungo Park plunges alone into the deserts of Africa. untimidated by the mistake of his first journey, he risks a second, and perishes.—Captain Cochrane returns on foot from Kamschatka to Petersburg, a distance of six thousand miles, alone and unfriended, as if it had been a walk in Hyde Park; he goes to America to take another stroll across the Cordilleras, and dies Lord Byron abandons the sweet converse of the muses, the yet dearer smiles of the Italian fair, to die on a foreign soil, in defence of the freedom of a foreign land. Read the life of Sir Robert Wilson, and you will see how many perils he has voluntarily encountered in the cause of the oppressed. whether kings, nations, or individuals. Any of these men, who showed in these cases an enthusiasm worthy of a knight-errant, would have disdained in social life to be guilty of an act of impatience, even to a servant."

So far as New England is concerned, the history of the country, from its settlement up to the present day, is little else than a record of the continual sacrifice of every selfish consideration to the loftiest moral principles that can operate upon the human mind. The foundation of the New England Colonies was an act of heroic self-sacrifice upon the altar of religion. So was the whole existence of the pilgrims for the first century and a half, encamped as they were, in a still unsubdued wilderness, with their muskets forever at their sides, a line of French fortresses along the whole frontier, and the Indian with his firebrand and tomahawk at the back door. Was this a position to be taken and sustained by men who acted upon selfish calculations of pecuniary profit? See them in the war of 1745, marching out under Sir William Pepperel to the conquest of Louisburg. Was this an act of selfish calculation? What had they to do with the fortress of Louisburg, or with the Austrian succession, which furnished the pretext for the war? See them in the war of 1756, rushing forward a second time with a sort of enthusiasm upon the same gratuitous service, and actually keeping on foot a larger proportion of their population than the Emperor Napoleon ever did of the French, at the height of his military frenzy. The peace of 1763 finally relieved our fathers from the dangerous neighborhood of the Indians and the French, but only to expose them to another series of hostile invasions from the Government itself. What was now the dictate of selfish calculation? Undoubtedly to pay the tea and stamp taxes, and go on quietly making money. Their whole conduct, from the close of the war of 1756 until the peace of Independence, was another exhibition of the same heroic self-sacrificing spirit, which occasioned the settlement of the country. Nor was it the peculiar virtues of a few superior minds. The Adamses, the Otises, the Warrens and the Quincys embodied and exemplified the spirit that prevailed through the country, and carried the whole population with them at every step in their progress. Our author's view of the New England character is, in fact, the very reverse of the truth. Instead of being governed by an exclusive devotion to gain, these Colonies are almost the only ones in the whole number, that were not founded with a view to pecuniary profit or any secular advantage. Most of the other settlements were made with the direct, avowed, and undoubtedly very honorable purpose of acquiring property. With the pilgrim fathers of New England, the service of God, as they understood it, was the exclusive principle of action; and their extraordinary success affords a fine illustration of the truth of the memorable saying of a profound writer, that "no state has ever flourished, of which the foundations were not, in one way or another, laid in Religion." That the foundations of the New England Colonies were so laid, has been the real source, not only of their unparalleled prosperity, but in a great measure of the prosperity of the whole country, which has always received, and still receives, its principal impulse from this quarter How far the noble principles and sentiments, that uniformly actuated our fathers, are sustained in the present generation of the inhabitants of New England, it is of course not for us to say; but as our author extends his censure over the whole period of our history, and specifically includes in it the venerable founders of the Colonies, it is quite apparent that his opinion, at least, is entitled to very little attention; and that he is incapacitated, either by ignorance of facts or obliquity of moral feeling, from forming a correct judgment upon the subject.

UNUSUAL MEMORY.

Mudie, in his *Popular Guide to the Observation of Nature*, in the following extracts states two remarkable instances of unusual memory. He says

'There is something very delightful, as well as something very instructive, in this revival of the memory of youth in the very extreme of old age. It is delightful to think that the mind is independent of time, and not affected by that decay which wastes the body, and in the end brings it to the dust. Were there no other proof of the mind's immortality,—no other hope of a life beyond the grave, that alone would be a demonstration of it, as clear and satisfactory as we can obtain of any truth whatever.

But the lesson is more to our present purpose: Why is it that, when we come near to the end of life, and look back upon it, the events of our young years are the most fresh to our memory? It is not the mere youth; for there is a period younger still, of which we can remember nothing. Nobody remembers being born, and there are few that remember being carried in the nurse's arms. But if it is not the mere fact of our being younger that makes us remember better, so neither is it that our minds have more power. The power of the mind has nothing at all to do with goodness or badness of memory, or with the simple fact of remembering. Persons of weak judgment have often the best memories; and have them just because their judgment is weak. Those who have been much employed in educating young people, and have attended to the subject, and been capable of understanding it, know very well that those pupils who can, without effort, learn every thing by rote, are with difficulty made to understand any thing; and grown-up persons, that can quote 'day and date' for every trifling occurrence, can seldom give a sound or valuable opinion upon any matter of importance. I knew a fool, who was placed under the charge of a clergyman in the country, as being utterly incapable of conducting himself in ordinary matters (he was a young man of fortune, and did not need to work, except for his amusement) and yet he could repeat every word of the clergyman's sermon, tell how many people were in the church, how any one that sat in a pew named to him was dressed, or who did or did not contribute to the poor. He could do that for any Sunday, if you give him any hint of it; last week, or last year, was all the same to him. His memory was, in short, as perfect as memory could be; but then he had no judgment in the using of it; and so, when in company, it often made him seem, and not unfrequently made other people feel, very ridiculous.

It would not be fair to mention names on such a subject; but the fact is beyond question, and it bears so closely and forcibly upon the object of this section, and indeed upon the whole purpose of this little volume, that I shall mention one other instance. Some time ago, there was employed, as a reporter to one of the morning newspapers, a gentleman of the most amiable character and the most upright conduct; but one who never made a profound or even an original observation in his life, unless the uncouth juxtaposition of two matters of memory, between which there is no congruity or connexion, can be regarded as a sort of ludicrous originality. He had been long a faithful laborer on the establishment, and so he attended the Upper House, where the every-day duty was then easier that that in the Commons. He took no notes whatever, and yet, if an unexpected debate sprang up, and he was left for hours before any one went to relieve him, he could write out the whole verbatim. While listening, he was literally 'held by the ear,' so as not only to be incapable of thought, but almost of the use of all his other senses. In the office, too, he was the oracle of facts and dates; and, as he had read the newspapers diligently for many years, he knew almost every parliamentary sentence, and could tell by whom it was spoken, on what evening, what was the subject of the debate, and who were the principal speakers. His memory was chiefly a memory of sounds, and probably that was the reason, at least one of the reasons, why his judgment, weak as it was for the opportunities he had had, was so very much superior to that of the young man previously mentioned.

Those two instances, the one of which would be, in common language, called a 'natural,' and the other a 'very soft-headed man,' are not given with the smallest intention of undervaluing the fact, or, as it is usually called, the faculty of memory. Far from it, the fact of memory is the foundation without which there can be no structure of knowledge. Those are merely instances in which there was plenty of foundation, but very little structure; and the perfection of the matter consists in the two agreeing with and being worthy of each other.'

PROBITY.—The Salem merchants have long been celebrated for their enterprise, industry, and honesty. The Gazette of that town furnished some facts which it affords us pleasure to copy. After quoting a paragraph from this paper in relation to a Southern merchant who recently paid a debt of upwards of five thousand dollars, from which he had been released so long ago as 1822, on account of his failure, it mentions the following cases of a similar kind which have occurred in Salem:

The first gentleman was a member of the society of friends, whose principal creditors were the rich manufacturers of England. He failed many years ago, and paid such percentage as his means would allow. Providence favored his exertions afterwards, and the fruits of his success were remitted to his creditors, in full payment, principal and interest, of all demands against him.

The second was a unitarian, whose recent decease is still lamented among us. In the vicissitudes of commerce he was stripped of a large fortune, acquired by his own industry, and forced to make a compromise with his creditors. Success afterwards crowned his labors, and he also voluntarily paid off, principal and interest, all his debts.

The third is an orthodox deacon, who long after his head had become gray, was stripped in the great crash of 1825 of all his fortune. His creditors released him from all legal claims, but we heard a few months since of his making a voluntrry dividend, and we trust he will live long enough to fulfil his determination that no man should be able to say he wronged him.

The fourth is a baptist. If we are not misinformed, his failure occurred about the same time as the last named. Fortune has since favored him in an uncommon manner, and within the last few weeks he has paid off all his creditors, principal and interest.

We have specified the religious profession in each of these cases, to show that virtue is not confined to any sect or party. The examples are certainly most honorable to the individuals, and they reflect credit upon the community where they occur. We have set down such only as have come accidentally to our knowledge. It is probable others might be found on inquiry.

VORACITY OF THE PIKE. In Germany, a mule in the act of drinking at a river, was seized by a huge pike, which fasteded on its nose, and nearly succeeded in drowning the poor beast. Though the mule, by struggling, aided by the driver, got its nose out of the water, the pike kept its hold, and was drawn on shore and killed. A little girl, not many years since, in dipping water from a pond, was attacked by one of these violent creatures, which dreadfully lacerated her arm. They not only become extremely despotic in ponds, destroying all other fishes, frogs, &c.; but, under circumstances of hunger, swallow each other. Pennant mentions an instance of one that was actually choked to death, in trying to swallow one of its own species. Many years since an old pike seized the head of a swan, in Lord Gower's canal, and gorged so much of it, that both the fish and the majestic bird were killed. Combats have been witnessed between two of them. This fish is no less remarkable for its tenacity of life, after being removed from the water, than its vigor while in it—snapping at objects presented to it for a long time after it is caught, with as much eagerness as if it were still at liberty. A gentleman who was once angling for pike, and succeeded in taking a very large one, at which time he was encountered by a shepherd and his dog; he made the man a present of the fish, and while engaged in clearing his tackle, he saw the dog who had for some time been expressing his satisfaction by the most unequivocal signs, seat himself unsuspectingly with his tail at a tempting proximity to the jaws of the pike, which suddenly caught at it. It would be impossible to express the terror of the dog, on finding such an appendage thus entailed upon him—he ran in every direction to free himself, but in vain, and at last plunged into the stream as a last resource—but this was equally fruitless. The hair had become so entangled in the fish's teeth, that it could not release its hold; accordingly, he struggled over to the opposite side, now above and now below the surface.—Having landed, the dog made for his master's cottage with all haste, where he was at length freed from his unwilling persecutor; yet notwithstanding the fatigue the latter had endured, it actually seized and sunk its teeth into a stick which was used to force open its jaws.—*Athenæum.*

SKATE RUNNERS. At Drontheim, in Norway, they have a regiment of soldiers, called Skate-runners. They wear long gaiters, for travelling in deep snow, and a green uniform. They carry a short sword, a rifle fastened by a broad strap passing over the shoulder, and a climbing-staff seven feet long, with an iron spike at the end. They move so fast in the snow, that no cavalry or infantry can overtake them; and it does little good to fire cannon balls at them, as they go two or three hundred paces apart. They are very useful soldiers in followiug an enemy on a march. They go over mountains and marshes, rivers and lakes, at a great rate.

When King Charles XII was shot at Fredericks-hall, a Skate-runner carried the uews four hundred miles, twelve hours sooner than a mail messenger, who went at the same time. There were then seven thousand Swedes laying siege to Drontheim. When the news came, they broke up their quarters, and retreated as fast as possible. They were obliged to go over mountains, and the snow was deep, and the weather exceedingly cold. Two hundred Skate-runners followed hard after them, and came up with them one very cold morning. But all the troops were dead, having been frozen in their tents, among the mountain snow drifts. They had burnt every morsel of wood even the stocks of their muskets, to warm themselves.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141, Washington Street, the North American Review No. 82, for January, 1834.

CONTENTS.

Art. I. Life of Cowper. The Life of William Cowper. Esq. By Thomas Taylor.

Art. II. Decandolle's Botany. 1. Theorie Elementaire de la Botanique, ou Exposition des Principes du la Classification naturelle, &c, Par M. A. P. Decaes dolle. Second Elition, revue et augmentee. 2. A Grammar of Botany, illustrative of artificial, as well as natural Classification, with an explanation of Jussieu',-system. By James Edward Smith, H. D. President of the Linnean Society, &c. 3. Introduction to the Natural System of Botany: or a systematic View of the Organization, Natural Affinities, and Geographical Distribution of the whole Vegetable Kingdom. By John Lindley, F. R.S., L. S., G. S., Professor of Botany in the University of London, &c. First American Edition, with an Appendix. By John Torrey, M. D.

Art. III. Story's Constitutional Law. Commentaries on the Constitution of the United States; with a Preliminary Review of the Constitutional History of the Colonies and States, before the Adoption of the Constitution. By Joseph Story, LL. D., Dane Professor of Law in Harvard University.

IV. The Whale Fishery. 1. An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery. By William Scoresby Jr. F. R. S. E. 2. Journal of a Voyage to the Northern Whale Fishery, including Researches and Discoveries on the Eastern Coast of West Greenland, made in the summer of 1822. By Wm. Scoresby, Jr. F. R. S. E. 3. Discovery and Adventure in the Polar Seas and Regions, with an Account of the Whale Fishery. Harper's Family Library, No. 14. 4. Scientific Tracts. Nos. 18 and 24.—Whale Fishery.

V. Last Moments of Eminent Men. De Euthanasia Medica. Prolusio Academica. Auctore C. F. H Marx.

VI. Hutchinson's Third Volume. The History of Massachusetts's Bay, from 1749 to 1744; comprising a detailed Narrative of the Origin and Early Stages of the American Revolution. By Thomas Hutchinson, Esq. LL D., formerly Governor of the Province. Edited from the author's MS., by his Grandson, the Rev. John Hutchinson, M. A.

VII. Early Literature of Modern Europe. I. Tableau Historique de la Litterature Francaise. Par M. J. de Chenier. 2. Historia de la Literatura Espanola escrita en aleman por F. Bouterwek, traducida al castellano y adicionada. Par D. Jose Gomez de la Cortina y D. Nicolas Hugalde y Mollinndo.

VIII. Memoirs of Brissot. Memoires de Brissot, Membre de l' Assemblee Legislative et de la Convention Nationale, sur ses Contemporains et la Revolution Francaise. Publies par son Fils avec des Eclaircissemens Historiques. Par M. F. de Montrol.

IX. The Annuals. 1. The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. 2. The Religious Souvenir.

X. Men and Manners in America. Men and Manners in America. By the author of Cyril Thornton, etc.

Jan. 11.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for January, 1834. New Series.

CONTENTS.

Art. I. Character of Christ. The Character of Christ, the Interpretation of Christianity; with an Exposition of the Circumstances of his Resurrection.

Art. II. Peirce's History of Harvard College. A History of Harvard University from its Foundation, in the year 1636, to the period of the American Revolution. By the late Benjamin Peirce, A. M., Librarian of the University.

Art. III. Colman's Sermons. Sermons on Vaious, Subjects, preached at the Church in Barton SquarerSalem, Mass. By Henry Colman.

Art. IV. Cellerier's Chrisiian Minister. Qu'est ce qu'un Serviteur de Jesus Christ? Trois Discours adresses aux Etudians en Theologie, &c. The Minister of Christ described, in Three Discourses, addressed to the Students in Divinity at the Opening of the Course in November, 1829, 1830, and 1831. By J. E. Cellerier, the younger; Professor of Criticism and of Sacred Antiquities, in the Theological Faculty of the Academy of Geneva.

Art. V. Speculative Philosophy. On the Improvement of Society by the Diffu ion of Knowledge: Or an Illustration of the dvantages swhich would result from a more general Dissemination of Rational and Scientific Information among all Ranks. By Thomas Dick, LL. D.

Art. VI. Sir James Edward Smith. Memoir and Correspondence of the late Sir James Edward Smith. Edied by Lady Smith.

THE LOOM AND THE LUGGER.

JUST Published "The LOOM and the LUGGER" part 1, being No. 17, Illustrations of Political Economy by H. Martineau. L. C. BOWLES, 141 Washington Street. Dec. 28.

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Jan. 25. Lilly, Wait & co, Publishers.

THE CHILDHOOD OF JESUS.

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NEW ENGLAND MAGAZINE.

THIS day published by J. T. BUCKINGHAM, No. XXX, of the New England Magazine, for December, 1833.

CONTENTS.

ORIGINAL PAPERS.—The Closing Year; La Mogigaugs; The Character of Hamlet; My Books. No. X. Translations of Dante; Sculpture: Scenes Abroad; Autobiography of Matthew Carey. Letter II. The Prospects of Poetry and Science; The Pleasures of Vice.

Literary Notices.
Politics and Statistics.
Obituary Notices.
Our File. Dec. 21.

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N. B. 'The Juvenile Repository' is published every Saturday and for sale at the above store. Dec. 21.

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L. C. BOWLES has just Pubiished a Copperplate Engraving of Harriet Martineau, from a drawing by Finden of London. Dec. 28.

CHRISTMAS AND NEW YEAR'S PRESENTS.

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Parley's Book of Poems—Child's Miscellany.
Children's Medley—Children's Scrap Book.
do. Fireside—do. Pastime—China in Min
do. Album—Buds and Blossoms.
Life and Travels of St Paul—Keepur's Travels.

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MR GANNETT'S SERMON, AT IPSWICH.

UNITARIANISM not a Negative System. A Discourse delivered at the Dedication of the Meeting-house erected by the Independent Congregational Society at Ipswich, October 23. 1833. By Ezra S. Gannett. Published by request of the Society. Just published by L. C. BOWLES, 141 Washington street. Nov. 30.

LILLY, WAIT & CO. 121 Washington-street. Just published.

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